

FOUR Q U E R I E S
RESOLVED
FOR

The Satisfaction of all men, who are
not willingly ignorant,

Touching the late

A R C H B I S H O P :

- I. What his *Religion* was, he so coloured-over at his Death ?
- II. What His *Church* was, he so bemoaned at that time ?
- III. What his *Confession* was ?
- IV. And *Prayer*, which his brethren, in iniquity, do so approve-of at this day.

Concluded, that all those four are so many abominations before
the Lord God, and all Good men.

Imprimatur JAMES CRANFORD.

PSAL. 58. 12.

Do ye indeed speak Righteousnesse, do ye Iudge uprightly O ye sons of men?

JOB 11. 13.

Should a man hold his peace at thy lyes.

LVK 16. 15.

*That, which is Highly esteemed amongst men, is an abomination in the
sight of God.*

Qui valde cum stultis congruit, ipse suspectus esse potest.

Justitia, etsi vitia tollere non possit, tamen hoc efficit, ut non laedant.

Ce: Ver:

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Foure Queries Resolved, Touching the late ARCH-BISHOP.

READER :



O Preface a little; I have set forth to the World a *Breviate* of the late Arch-Bishops *doings* in his life: and made a faitfull comment on his *sayings* at his death. So much haste was desired in it, and such Brevity in all, That truly some lines were omitted, which were prepared. And as his expressions were darke and involved touching his Religion: so I was not so clear and full at that point to the

Readers satisfaction as now I shall be. And at one great point about the *Church of England*, I mistooke the Preacher, Blasphemer rather, altogether: for running over that point hastily, I understood not the incoherence of his words, as now I do, so I took the word *Church* in our sence for *the Church* indeed: when as he meant the Bishops, the *church in name*, or of Rome for under that notion (*Church*) has been meant these three hundred yeers and more. It shall be called by that name no more, unlesse with this addition, the *Malignant Church*. I took but halfe his *confession* neither: And for that the *Malignants* may say, I have done him wrong. He make them amends now in clearing before their eyes if they would see (but some will not see, and other some cannot see, now, having shut-out light so long;

1. *What his Religion was.* 2. *What is the church he so bemoanes.* 3. *What his confession* 4. *And prayer:* And that these foure, are four abominations before the Lord God, and all good men: And shall be acknowledged by *Malignants* themselves so to be, an abomination all foure, if their eyes be not quite shut up; Their hearts void of all grace, and their consciences past all feeling.

It will be said.

Why do I trouble the dead, raking, as it were, in his ashes; he is now lanced forth into the Ocean of *Eternity*, entred into his unchangeable condition; Whether at rest there or restless, is not to be disputed; his judgement is from the Lord, let the tongues of men and their pens suffer him to rest now from all uncharitable Senſures, whereever he is. I answer. (1.) I have not formerly, I do not now meddle with the dead, But for the sake of the living, ever-living Soules, I deale in those matters, which live, and spread, eat and consume like a canker, to the utter destruction of the unwise and ignorant (*viz.*) The conceit vain men have, they are no other, of this late and last Arch-Bishops Religion, Church, Repentance, Prayer; of high esteem with vain men, but abominations all foure, as we said, before the Lord God, and his faithfull servants. This was one mighty motive with me to do as I have done, not censuring the dead, but condemning a Dead Religion, A false Church, An unsound Repentance; A Confession of sin, and prayer forgiveness more abominable then any of the former; That these may not be received, & approved, to the condemnation & destruction of the living. (2.) Because the late Arch-B. Sermon, as *Malignants* will call it (though as cunning a piece of Blasphemie, as by the helpe of the Devill, was contrived this hundred yeers, all the reason why the Devils first-borne sonnes, the Malignants, like it so well) is posted over the Seas, there to speak Dutch, and French, (Italian it speaks already pretty treatably) so to perswade all who meet with it, That, what ever this late Arch-Bishop was all his life long, yet he was an angell at his death; which vain opinion may amuse and abuse the simple reader infinitely, it may make him beleev that he may be the Devills servant, doe the Devills worke all his life long: and die as a servant of the Lord dies, the death of the Righteous. That I may prevent this dreadfull mistake, I assure thee reader, I have set downe these matters (omitted before through too much haste) faithfully as the Truth is, *So helpe me God*, the God of Truth, and leader into all Truth. And when I have so done, I have post it over beyond sea also as fast as I can, in full assurance, that if this paper happen into a wise mans hand, who hath read the said Sermon, he will finde truth here, and there a Bishops Sermon indeed, if not as full of Blasphemies as of leaves. Yet as full of falsehoods as of lines.

One word more before I come to the *Resolves*, I must in duty, & ought in manners, forbear, as before, to set down how he quits his Judges, he chargeth nothing in the least degree upon them, he said, not considering what he said: for if there be any guilt in his Condemnation it must

ly upon his Judges : But he doth indeed in a full and cleer expression acquit his Judges, saying, *They proceeded by the clearest prooffe*. He cleared his witnesses too, saying ; *They were valuable witnesses* : Yet most unwillingly did hee doe all this , as a man , who could not give Glory to God, nor Honour to men. But his Judges and witnesses all , are now acquitted indeed , as before in their owne Consciences, and in the Court of Heaven : so also before all the world, who will be at the cost and paines to read their equitable proceedings throughout his whole Arainment: And they that cannot bee at that charges (as few can for our sins and the Bishops warres have emptied our purses very much) will be so gracious, I hope, as to conclude, That *the Judge of all the world* (whose Almighty Arme brought this mighty adversarie to the block) *will do Right* : and so charitable they will be I hope, as to conclude also , That all the gods, the *Lords* under judges here on earth , whom He hath called together so unexpectedly, preserved to this time so wonderfully, delivered so miraculously, as *fire Brands out of the fire*, That these Judges, the highest one *Earth, will do right also*: So I proceed to the Resolves in Order, but beginning brokenly, because of the Reference it makes to the Printed Coppie.

The first of the foure queries Resolved.

Honour (Adde) He would crouch downe to the foot of that great Pag. 4.
Lord , Kisse his hande, licke the spittle from his mouth (the manner 1. 19.
of all Lord Bishops *would-bee*) who had power to lift him
up towards that Pinnacle, and to shew him the Glory of the
world there : Hee was this great mans *Gregorie* indeed, as the
complement was, a Servant of Servants , to his Lord and Masters
Lusts ; he was this Lords Vassall ; his willing Slave , his any thing
that his great Lord was, or would have him to be.

I must here resolve a question , which some make , *Touching this
mans Religion*, and other such like *Lord-would-bees* as was hee; 1. *What
Religion was he of ? What Faith did he professe ? What Law did he
hold to ? What Gospel did he preach or cause to be preached ? What
was his opinion touching Peace with those, against whom the Lord
God hath sworne , He will have warre for ever : Or what was his
opinion of War against those, with whom the Lord hath sworne, and
will not repent, That He will have peace for ever & ever; What was his
opinion touching this Warre and this Peace ? All these questions were
resolved in the breast of his Great Lord and Master one earth ; As this*

Little-

Little-man yet could resolve what his great Lord thought, so thought he : for what his great Lord was, such was he , of his Lords Religion ; of the same *Faith* with him ; held fast to the same *Law*, for liberty of Sports on the *Lords-Day* (though a law of Sin and death) and the same *Gospel* also ; was of the same Iudgement his great Lord was of, both as touching *Peace* and *War*. Indeed, and all the Christian world knowes it to be so. This man moulded *Religion, Faith, Law, Gospel, Warre, Peace*, all to the fashion of the times ; as his great Lord did so did hee , and it was his glory so to doe : he could step out of one way into another, no matter what way though the way of Death, so it was the way of preferment , and lay in a direct line to the *pinacle* he aspired unto.

For further confirmation hereof, and clearer satisfaction to the foregoing questions, let us resolve our selves (1.) What his *Court-Chaplaines* were. (2.) What his *Civilians* were, I meane, his Doctors, Proctors &c. in the Civill Law. (3.) And all the Schollers in both Universities, I mean all and none other but those all *Bishop-would-bees*, all that gaped after preferment by his meanes, and to come through his hands:

(1.) What were these *Court-chaplaines* ? The same this late Arch-Bishop was, when he was a Court-Chapaine himself ; of the very same *Religion, Faith, Gospel, Iudgement* also, touching the law for *Warre*, and *Peace*. God, Angels and men will witnesse with mee, That Such they were, as he was. These Chaplaines moulded their Sacred Texts, so they doe now, like a nose of *Waxe*, to the minde of their Lord, and fashion of the times, and then forced themselves to speake scarce not more words than blasphemies against God, and *His Holy Ones* ; Which Chaplaines and Doctrines this man had opposed with the same zeale, as *Paul* and *Barnabas* shewed at the hearing of the like *Infidels*, had he had the least sparke of love, or heat of that, in his breast wee call true zeal for God, His Religion, His Faith, His Law, His Gospel.

Act. 14.

2 And for his *Civilians*, those that served his lusts, as I thinke the most did ; What they are now I cannot tell, for I know not where they are : But all the Kingdomes knowes what they were, as arrant ---He say no more touching persons so notoriously knowne all over the land, *burdens* of the earth, *plagues* and *pests* there.

(3.) And for the Doctors, Proctors and Schollers all I meane all, who loved the wages of iniquity, hunted after preferment ; Ah Lord, how did these mould and fashion themselves to the formes and fashi-

fashions of this great-man! Very Apes they were, they would imitate him as they could; What he speak, they would speak; What he did in point of service to the Church, they would doe; his religion was theirs; his faith theirs; his law theirs; his Gospel theirs; his gods theirs, of the very same zize and making! And as stout and stiffe in maintenance of those gods, and service to them Divels, I should say, (such they are in Gods sight,) as he their Lord was. Indeed these all were and still are, as firme and fast to this late Arch-Bishop, as (if I might compare persons so contrary) *Ruth* was to *Naomic*, as fast to his *Formes*, to the *Lawes* of his house; to his gods; to his services: They were fast friends, and walked together, being of the same minde, and Judgement, in all matters till the last: onely there they differed; For *where hee died they would not die*; nor *would they there be buried*; which had been with the *Buriall of an Asse*, had he had the buriall his life deserved; I had spoken more to this, but that the present state and face of things speake the fullest answers to the forgoing questions, yet for the satisfaction of all that are not *willingly ignorant*, so much I have said: I proceed now to a conclusion of what I was saying, and all that knew him will conclude with mee: That hee breathed after Preferment, moulded and fashioned himselfe, words and Actions, Religion, Faith, Gospel, all to the Times; and most compendious waies, bearing-up towards that Pinacle, He did as a man that Loveth the world, and deifies, makes a god of its Glory; And what havocke he made of Faith and a good conscience, all wise men know. You will say, &c. p. 4. l. 21.

Died with a Iest in their mouthes; other some with an Oath there, others with a Blasphemie there: And other died as he died with an, &c. l. 2. l. 21. All wise men will.

The Second Quere Resolved.

II.

I I. *The Church of England is now in a Storme her selfe, and God knowes whether or how it shall get out?* This must have a twofold answer, for Church has a twofold acceptation, the one in the Bishops sence, the other in ours; Church in the Bishops acceptation is themselves; Arch-Bishops and Lord Bishops are the Church, the poor Church of England indeed. Doubtlesse that was his meaning, and thus he bemoaned themselves. *The Poore Church of England is now in a Storme.* Indeed it is, and not one man that is a member of the true Church can be sorry for that. *And God knowes whether or how it shall get out;* He knowes indeed and He hath assured His faithfull servants that the Bishops shall never weather it out: Their Seas shall work so High, and the Storme shall lie

lie so long upon them, till their Lordships shall be able to bear-up no longer: but sink they must like a Millstone into the great waters. The men may finde mercy, and God grant they may, but their Lordships none at all. *And this Poore Church (the Bishops) is now fallen into a great deal of danger by her own.* We grant this also; The Arch-Bishops and Bishops have more than endangered themselves, they have done that which the Parliament, and all the Faithfull servants in all the world could not doe against that cursed *Hierarchy* for the casting of it forth; what the faithfull could not do, they have done against themselves; ruined themselves they have with their own hands; Their villanies, Their out-Rages, their Horrible Impieties, iniquities, Blaspheemies against God and man; by all these they have ruined themselves. They *Intraded* such prophanenesse and irreligion, clogged all this while with the name of imaginary Religion; They dwelt so much upon shadowes that they have quite lost the substance. These are his words and they must be understood of his Church, and no other, so he betrayed himselfe with his owne Tokens, and beat himself with his own staff: for as it followes; They were so fixed upon their opinion, a conceit only, so fixed I say, and so fully perswaded, That they the (Malignant) Church Should abide Queen for ever; Their mountain was so strong, and they so strong upon it, That they thought they should never be moved, Then they advanced their throne above the Stars of God, and so ruined themselves, and their thrones for ever. He must mean themselves under this notion Church, for his words are inconsistent with any other Church but their own. Only these words "cleft asunder as with wedges" cannot agree with their Church. Indeed on head of that monstrous Church, which has two, is cleft asunder from the body by the Death-mans Axe, as was Goliaths head by the sword in Davids hand: But the Bulkly body of that Church, and members of the same are intire: and platted together they are all like thornes, in a fast confederacy with the King of the bottomles pit: These Adversaries are, as is said of the Leviathans scales, *shut up together as with a close seal one so near to another that no Ayre-can come between them*; They are joynd one to another, they stick together that they can not be sundred: so here his old memory tailed him. But though here are the turnings and windings of the crooked Serpent; though hee Doubles here, loving, as some Beasts do, *confus a vestigia*, that we might not track him, or finde him out, yet we understood him very well, That he could bemoane none other Church but his own; hee could not bemoane the True Church at his death, whom he persecuted heartily with his tongue and hand all his life long. He bemoaned

Pag. 12.
line 7.

Job. 41. 16

moaned his own Church, whereof he was head; for thereunto his own words all along do agree, congruous and consistent with that Church, and no other, the enemies themselves being Judges; or if not they we indite them before the *Judge of all the world*, in their ArchB. words, 1 That they, the Bishops, have *introduced irreligion, and profanenesse, cloked under the guise or name of Imaginary religion*; 2 That they and only they, have quite *lost the substance*, while they dwelt *too much a great deal upon shadows* (in opinion) so that God would be served against this command, and expresse will touching the way of His worship. And so it was of the Lord, That their Church is in a *storme* indeed, and fallen into a great deal of *danger by her own*; nay ruined now by their own hands, that surely the Prince of Devills sat in councell with them, when time was, else they could not have consulted such shame to their own house, nor have taken such a ready way to ruine themselves, and their thrones. I will conclude this mighty ruine of these mighty Adversaries, once the Lords of the world, as *Iosua* doth the ruine of those mighty Kings: *For it was of the Lord to harden their heart, that they should come against Israel in battle: and that they might have no favour, Iosh. 11. 20.*

So much to his first acceptation of this word *church*, in the Bishops construction, themselves, *a poore church indeed*,

2. Now, as we understand the Church and in true construction the *True church*: he would seeme to bemoane it thus, *The poore church of England is now in a storme her self. And God knowes whether or how it shall get out.* God knowes indeed. But yet, blessed be his great Name, He has not left the case doubtfull, much lesse desperate, or hopelesse, The Church hath a promise, page 27. line 13.

Confessing his sinne (Adde) He acknowledgeth his sinnes great and many in the lump, but for his transgressions in perticular hee confesseth nothing at all, but that all he did was for the honour of God. If he did worry any of the sheep of Gods pasture almost to death, he did in his zeal to bring the sheep home unto his fold. And all the *desestable things*; hee kept-in or brought-in to his Churches, hee did all to *keep an uniformity in the externall service of God there.* This an humble confession! The Lord knowes it is a proud confession, and which His soul abominates, But that is his confession to God. no marvaile he confesseth not any wrong he has done to man; *But if any man does but conceive that I have offended him, I beg forgiveness of him:* So he saith; If the faithfulest servants of the Lord, thrust-out of Gods house by this Arch-Bishops roughest hand, because they would not

blasphem God, and His name, and His day, in that very house; If they did but conceive he had offended them in this roughest and most violent dealing with them, then *he begs forgiveness of them*, 2. If these servants of the Lord thrust-out of their house with their wives and children; and turned into a wilderness to seeke their bread there amongst wilde beasts, and salvages (whom the servants of the Lord found more gentle than was his Lord-ship) if he *had offended them* by this hard dealing, than he begs forgiveness of them, 3. If by taking away that the Scripture means by the **multitude*, mens *livelihoods*, be an offence to any he begs forgiveness of them, 4. If his dealing with the most faithfull servants of the Lord, as with the vilest persons on earth; If *degrading defacing*, &c. if dealing with the pretious and honourable of the Lord, if dealing with these, as a mastiffe with

* Quic-
quid ho-
minis vi-
tam ex ne-
cessitate
tolerat.

Deut 24.6

swine, if this, be an offence, then he asketh forgiveness; [if an offence!] But I forbear, that I may conclude his confession; If he had offended any by *ungodly deeds*, which he had *ungodly committed*: or by *hard speeches*, which he (a most ungodly sinner) had spoken against the Righteous, then he asked them forgiveness, if they did but conceive *he had so done*. Reader, this is the proudest acknowledgement that e-

Gen. 4.13

ver was heard of in the world. *Cain*, A truer penitent by farre, and and a more free acknowledgment he makes, though but of his punishment; *It is greater then I can bear*: This man sayes, *though the weight of the sentence lieth very heaue upon me*, yet *I am as quiet within*, as *ever I was in my life*: A cursed peace, and that was but of an hours lasting. Through the efficacious and high working of a cordiall potion he dranke, they say, immediately before he went forth to the Scaffold, after the manner of the Diuels Martyrs. But read *Iudas his confession*, he confesseth his sin without any if there, and he makes *Refutation* also: This man cannot tell whether he has offended or not. I conclude, That he did not *humbly desire forgiveness*, for he did not *humbly ask forgiveness of sins*; But the contrary he did, as the proudest of sinners, *Irish Rebels*, brethren in iniquity, whose rage the Lord God has cursed, and now, by his Judges on earth, commanded to be *cut off*, and then hanged-up before the Sun: So did he confesse, as such sinners use to do, &c. Pag. 33. last line but one.

I. V.

Touching his prayer, I have spoken already, briefly, what the sacred Scripture gave me warrant to speak. I have not space to enlarge now; I adde this onely; That his prayer is the highest provocation of all that went before, and the greatest abomination. He prays for an heart to dye (1.) for Gods honour, whom he had dishonoured all his life

life long ; and now most *presumptuously* at his death , giving no *glory* to Him at all. (2) For the Kings *happinesse* , Whom, by his wicked counsels, he hath helpt to make the most unhappie and unglorious King, that now lives upon the face of the earth. (3) And *this Churches preservation*. I grant *This*, in his meaning, not in his intent and purpose, but by Gods gracious dispensation, preserving *His Churches* by ruining *This Church*, the *Bishops*, and *this Archbishop*, Gods, and His Churches Arch-Adversary, the Head of the same. So let all Thine Enemies perisb, O Lord, But let them that love Him, be as the Sun, when he goeth forth in his might.

Iudg 5 : 2

To conclude , we understand now what this mans Religion was. 2 What his Church is. 3 And we have read his Confession and Prayer full out. There is not one truly wise man in the world , but sayes, all these four are so many abominations. Yet there be some who would passe for wise men, but so they cannot do ; And would not be accounted Malignants neither (that cannot be) who praise his doings and sayings, specially all he did and said at his death. Is it possible that men will not remember themselves and shew themselves men ? If they will not, I will resolve what they are also ; They are of the Bishops Religion ; of his Church ; and they verily think, that such a Confession of sinne, and such a Prayer for forgiveness, the late Archbishop made at his death, will serve their turn too at that dreadfull time. If they think so, and that be their hopes, then they may hope well of *Iudas*, in reference to his Confession, for it is full and free, and no if there. And if this mans acknowledgement of his Doings may be thought free and ingenuous, they may say as much and more of the Divels acknowledgement of his wayes before the Lord ; Whence comest thou, Satan, said the Lord ? Job 17. The great Peripateticke of the world acknowledgeth, saying, from going to and fro in the Earth, seeking whom to seduce, and to destroy there. The Divell is summoned again, and he is before the Throne of the Lord ; and the Lord said, Who shall perswade the King, that he may go up to warre, and fall there ? I will sayes the Divell ; And the Lord said unto him, wherewith ? With a lye sayes he, which I will put into the mouth of all the Kings Prophets : give me but power, I have will enough, and the King has Prophets enough, who will speak what I will : I will perswade them, and they will perswade the King to his destruction. A very ingenious acknowledgement of what he had a will to do ; he was before the Lord, and then alwayes he speaks the Truth ; he is as he is, no Angell of light then ; He was a lying-Spirit, from the beginning ; he is the same still ; and if he might have power to

1 King. 22

his will, so and so he would do; power was given him, and so he did perswade to his will.

This man was before the Lord too, as he said himselfe, *before all His holy Angels and men*: but whether his acknowledgement of his wayes before the Lord, be full, and ingenuous, as the Devils was, let the Reader Judge. I could make these words very parallel with the Bishops *doings*; But I will forbear there, and to make any conclusion from thence. Nor shall I so much as look towards Gods decree; The *quickest sight therein is but blindnesse*: Nor dare I thrust him into the pit of hell, whom I saw Sometimes walking on the brinke thereof: Nor set limits to infinite *Grace*, and *Mercy*, whic himay intervene and come-in, *inter pontem & fontem* as we use to say.

But this I have cleare warrant from the Sacred scripture to say.

(1) That JUBA's his *Confession* was more full and free than this mans was: And that the Devils acknowledgment of his waies before the Lord exceeded this mans acknowledgement also.

(2) And that we have not a word, no not one word in the Sacred Scripture, wherefrom to conclude the salvation of this man so *Confessing* his sin, and *praying* forgiveness of the same: And yet I deagate nothig at all from the *Height, Depth, Length, Breadth*, of free mercy through the Lord Jesus Christ; And let him that reads this consider on it if he will, and tremble if he can; Tremble he shall one day, if he be perswaded in his heart & to die in that perswasion, That such a *Religion*; this late and last Arch-Bishop was of, such a CHURCH, such a CONFESSION of sin, such a PRAYER for forgiveness will serve the turneat that dreadfull time.

It is spoken with a deare respect to thy dying, rather dead body, (the body is dead because of sin) and never dying Soul.

An Ende.

